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THE

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SHEKEL

ZIONIST WORLD ORGANISATION



5702 NR: 550

NAME: *Moshe Kamilla*

DATE: *M. VIII 42* AMOUNT: *1504*

Elhan Lamsfag

SUBSTITUTE SHEKEL MAURITIAN



"According to a letter from the Zionist Executive in Jerusalem of 11.11.1941 this shekel is recognised and valid and lists of the payers are to be sent to Jerusalem."



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STATEMENT OF PURPOSE OF A.I.N.A.

The AMERICAN ISRAEL NUMISMATIC ASSOCIATION is a cultural and educational organization dedicated to the study and collection of the numismatic aspects of Israel's coinage, past and present. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of the State of New York.

As an educational organization, the primary responsibility is the development of programs, publications, meetings and other activities which will bring news, history, technical, social and related backgrounds to the study of numismatics. Membership is open to all men of goodwill and to clubs who share the common goals of the Association.

The Association is the publisher of THE SHEKEL, a six times a year journal and news magazine prepared for the enlightenment and education of the membership. It neither solicits or accepts advertising, paid or unpaid. Its views are the views and opinions of the writers and the pages and columns are open to all who submit material deemed by the editors to be of interest to the members.

The Association sponsors such major cultural/social/numismatic events as an annual Study Tour to Israel, national and regional conventions and such other activities and enterprises which will benefit the members. Dues are paid annually at \$8.00 per year; life memberships are offered to all at \$125.00 per year. Your interest and participation will be welcomed by any of the affiliated clubs or as a general member of the Association.

The Editor's Drawer

This SHEKEL will rate amongst the finest ever printed. It is full of unusual articles of Judaic Numismatica interest. I hope you will enjoy reading them as much as I had pleasure putting it all together. Bernie Hoenig's story of the Pomegranate deserves an Oscar.

One year ago, I volunteered to edit an issue of the SHEKEL on a temporary basis. The year has passed by very quickly, and my temporary status has become permanent.

The coming issues promise to be even better; Samuel Lachman has an in-depth article on Egyptian Coins which were legal tender in Palestine. Sylvia Haffner has graciously given us her manuscript, originally planned to be published as a book, on the Trial Pieces and Pattern Coinage of Israel. Both of these fine works will be printed in installments starting with the Nov. - Dec. issue of the SHEKEL.

See you next issue.

E.S.

EDWARD SCHUMAN, *Editor*

NUMISMATIC CONSULTANTS IN ISRAEL

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SAMUEL MATALON

SAMUEL LACHMAN

DOV GENACHOWSKI

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President's Message

Dear Members:

Our move to Boca Raton, Florida has been completed. The last six weeks have been rather difficult for your new officers. We are taking over from an administration that has been in office for twelve years. Obviously we do not have the experience or knowledge of the operations of AINA as they have. However, they have been very helpful in transferring the reigns of authority to us, and by now we feel that we are in a position to handle matters in an efficient manner. Although the aims and goals of the old officers and the new officers are the same, the methods of accomplishing them obviously are different.

The tour to Israel will be in the early part of March 1979. This is going to be a special tour. Simultaneously with our tour there will be held an International Coin Meeting in Jerusalem, sponsored by the Israel Numismatic Society and AINA. Those members who are on the tour will be in a position to participate if they so desire.

For those who have not been aware of it, a new Director of the Israel Government Coins & Medals Corp. has been announced. His name is Eliezer Shiloni. In addition to a new director, an entire new Board of Directors has been appointed. The new administration of IGCM has adopted new regulations and is in the process of re-vamping the entire operation. As a result, AINA is not sure of its position vis-a-vis the IGCM. We have had negotiations and meetings with the IGCM officials, and at this time we have not settled various items concerning the relationships between our organizations. We hope that when Mr. Shiloni visits the United States this October, he will be in a position to clarify the relationships in a satisfactory manner.

Because of inflation and increased operating costs, there was a discussion as to whether we should increase membership dues. It was decided that we would try to hold the line, and we are happy to an-



ARNOLD KAGAN

nounce that the dues for the year 1979 will remain at \$8.00. Because we have not increased our dues, we have budgeted a thirty percent cut in our operating costs for this year.

In order for the organization to cover the expenses of printing **THE SHEKEL** and our other activities, it is essential that we increase our membership. We

have now embarked upon a rather extensive advertising and promotional program to bring in new members. However, the best ways to bring in new members to any organization is by and with the assistance of the old members. It would be most appreciated if each of our members attempts to bring in one, two, or even more new members. The advantages of membership in AINA are numerous.

With this edition of **THE SHEKEL**, you will be receiving a flyer which will indicate a program how you, a member of AINA, can benefit yourself as well as benefiting our organization by bringing in additional members. Please participate . . . Please help your organization . . . Please help AINA.

I am happy to announce that the committee on elections, under the chairmanship of Peter Moss, has sent a report recommending revamping our entire election procedure. I have examined the report and I feel it is an excellent job and is well suited to our needs. It will be submitted to the Board of Directors for approval.

Before ending my message to the membership, I want to give my sincere thanks and appreciation to Morris Bram, Ed Janis, and to Ed Schuman, whose assistance made the move from New York to Florida possible. Without them, I doubt if we would now be in a position to function.

See you all at the Greater Miami Coin Convention.

Sincerely,

ARNOLD H. KAGAN

The Pomegranate

By D. BERNARD HOENIG



IT LOOKS LIKE an apple but is actually a berry from the myrtle family. Beneath a crimson rind are hundreds of tiny seeds, each surrounded by a deep scarlet pulp which is the edible fruit. Its taste is quite elusive; dry and bitter to some, yet ambrosial to others, combining the tartness of lime with the sweetness of grape. Its blood-red juice has been used for many things; ink, wine and medicine, but it is still savored by desert dwellers as the best of the thirst-quenching drinks.

Botanists call it "*Punica Granatum*", derived from "*Punic*", the language of Carthage which first cultivated the fruit. Commercially it is known as the *Pomegranate*, meaning "*many-seeded fruit*" in Latin. But to most people it is the *Chinese Apple*, a popular, but erroneous, designation since it is actually native to Persia, Syria and Israel and was not introduced into China until the latter part of the 2nd century B.C.E.

Today the Pomegranate is raised in many parts of the Mediterranean region and other tropical or semi-tropical countries. Lush groves with brilliant orange-red flowers can be seen thriving in the northern part of Israel which produces mammoth Pomegranates that grace the *shuks* of Jaffa, Haifa and Jerusalem. In the United States the fruit is mainly grown in the San Joaquin Valley of California and it is generally used in the manufacture of grenadine, a flavoring for drinks.

To the people of Israel, the Pomegranate is a most significant fruit. It has been praised by prophets and poets; carved into ceremonial objects; engraved in the pillars of King Solomon's Temple; discovered in the mosaic etchings of ancient synagogues. It is one of the most frequently used symbols on the coins, medals, tokens and paper money of both ancient and modern Israel.

The best known design appears on the silver Shekel and Half-Shekel of the War

of the Jews against Rome in 66-70 C.E. The stately picture of three flowering Pomegranates has captured the imagination of Israel's modern minters for it was reproduced on the 500 Prutah silver piece dated 1949, the current one lira coin and on the 1976 and 1977 Pidyon Haben Commemoratives. The latter coins contain the Pomegranate blossoms in a sequence of five, creating a wreath or star-like effect.

A split Pomegranate surrounded by a double cornucopia is depicted on the rare 1964 Bank of Israel gold commemorative. This symbol was adopted from the coins of Alexander Jannaeus (103-76 B.C.E.), Hyrcanus II (67-31 B.C.E.) and the Nabatean King Aretas IV (9 B.C.E.-40 C.E.). The very same design is also repeated on several state medals and on the 1966 Season's Greetings Token issued by the Israel Government Coins and Medals Corporation.

Israel's five Agorot coin is adorned with a design of three ripe Pomegranates, taken from a cut stone found in an ancient synagogue at Capernaum near the Sea of Galilee, the Kinneret. The 1967 Season's Greetings Token, a striking 33 mm. medallion, shows open hands holding a wine glass, grapes and Pomegranates. Its theme, "*the fruits of Israel*," is duplicated on the Tourism Medals first awarded in 1962. The prolific Pomegranate is also pictured on the outer border of Israel's 1955, 50 lirot banknote as part of a flower and fruit motif. In 1965, on the occasion of the opening of the Israel Museum in Jerusalem, the government issued a special state medal that contains, on its reverse side, a representation of a 2nd century candelabrum whose branches are composed of open Pomegranates. Thus, although the Pomegranate may not be one of the most popular fresh fruits today because of the multiplicity of seeds and difficulty in eating, it is, nevertheless, a delectable numis-

matic species that can trace its roots to the days of the Bible and the traditions of Judaism.

One of the earliest references to the Pomegranate can be found in Exodus (28:31-35) which describes the weaving of the outer robe for Aaron, the High Priest of Israel:

"... thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the skirts thereof; and bells of gold between them round about; a golden bell and a pomegranate, a golden bell and a pomegranate, upon the skirts of the robe round about. And it shall be upon Aaron to minister; and the sound thereof shall be heard when he goeth in unto the Holy Place before the Lord, and when he cometh out, that he die not."

According to the renowned Biblical commentator, Rashi, there were 36 bells and 36 woven Pomegranates arranged alternately on each panel of the robe. Because of the prominence of these objects on the priestly vestments, the fruit became an accepted symbol that was constantly duplicated in the synagogue to remind the congregants of the glorious days when the Temple stood in Jerusalem. Many of the silver, gold or wooden ornaments that decorated the upper handles of the Torah Scroll were adorned with Pomegranate or bell designs. To this day these traditional ceremonial decorations are known as "*Rimmonim*," which is Hebrew for Pomegranates!

Throughout the Five Books of Moses, the Prophets, the Mishna and the Talmud there are frequent references to this most beautiful fruit. Solomon, in the *Song of Songs*, compares the beauty of his beloved to the Pomegranate and it is recorded in the Talmud that when the first fruits of the harvest were offered to the *Cohanim* (the priests) in the Temple, the Pomegranate held a special place of honor and distinction.

Exactly why the Pomegranate should enjoy such an important role in Jewish tradition has been the subject of numerous theories. Archeological finds have indicated that the fruit was the symbol of fertility and procreation to many

nations during the early stages of civilization. Some even believed the Pomegranate shrub to be the "*Tree of Life*", and the fruit was often used in pagan fertility rites. The Hebrew name "*Rimmon*" is thought to have been derived from "*Hadadrimmon*", an ancient, mythological god of fertility. Thus it was widely assumed that the Children of Israel were influenced by the practices of their neighbors and similarly adopted the Pomegranate as such a symbol.

This hypotheses, however, overlooks the basic fact that Judaic law strictly forbade the introduction of any alien religious concept into its own faith. "Walking in the path of the nations" was one of the primary causes of the exile of the Jewish people and they were frequently warned against such conduct. Furthermore, if fertility and procreation were to be symbolized in Judaism, then the most appropriate illustration would have been — not the Pomegranate — but the stars in the sky which were shown to Abraham by G-d to demonstrate that he will be the father of a great nation.

"And He brought him forth and said: 'Look now toward heaven, and count the stars if thou shalt be able to count them'; and He said unto him; 'So shall thy seed be' . . ." (Genesis XV, 5)

Rather the importance of the Pomegranate appears to be nothing more than the simple fact that this decorative fruit was the perfect symbol of the beauty and abundance of the Promised Land. In Deuteronomy VIII, 7-8, it is described as one of the seven species that characterized *Eretz Yisrael*:

"For the Lord, thy G-d, bringeth thee into a good land, a land of brooks of water, of fountains and depths, springing forth in valleys and hills; a land of wheat and barley, and grape-vines and fig trees and pomegranates; a land of olive trees and honey."

Choice samples of Pomegranates and other fruit were brought back to the Israelites in Sinai by the *Miraglim*, the spies sent to Canaan by Moses to report on the Land (Numbers XIII) to exhibit to the people the wonderful produce of their new land.

The numismatic use of the Pomegranate on the early coinage of Israel actually confirms this simple explanation. Just as grapes, wheat and barley were depicted on numerous coins as an obvious expression of pride in the agricultural aspects of the Jewish nation, so too was the Pomegranate, with its colorful flowers and exotic taste, portrayed as a symbol of G-d's blessings to the people. To further counter the assumption that the "*many-seeded apple*" represented fertility and procreation is the Talmudic statement that the Pomegranate symbolized the 613 commandments prescribed by the Torah.

Legend has it that the perfectly formed and mature fruit contains exactly 613 seeds. Interestingly an actual count of an average-sized Pomegranate by this author revealed more than 600 pulp-bearing seeds!

What may really explain the Pomegranate's significance in Jewish life is its truly amazing qualities of survival. It is known to grow in droughts with little water and has been found amidst the ruins of civilizations long forgotten by the world. What better symbolism could there be for the People of Israel?



SILVER SHEKEL



500 PRUTAH



ONE LIRA



76 PIDYON HABEN



1964 BANK OF ISRAEL



ISRAEL MUSEUM MEDAL



1966 SEASON'S GREETINGS



1967 SEASON'S GREETINGS

Maier Kamilla's Substitute Shekel

By EDWARD SCHUMAN

IN THE EARLY days of November, 1940, two small steamships, the *Milos* and the *Pacific*, together overloaded with 1771 Jewish refugees from Central Europe, were escorted into Haifa by the British Navy. These were illegal immigrant blockade runners, caught in the act of bringing Jews into Palestine. The unfortunate captives were transferred to a larger French Liner "*Patria*" which had been chartered by the British, and were to be deported to the Island of Mauritius. Another immigrant runner, the "*Atlantic*" was captured at the same time, carrying 1800 illegal immigrants and it was during the process of loading these people onto the "*Patria*" when a tremendous explosion rocked the Liner and it sank to the bottom of Haifa Bay within fifteen minutes.

Explosives, smuggled on board the "*Patria*" in an attempt to sabotage the engines of this liner ignited, sending the vessel to its watery grave and along with it the lives of 260 persons. The actual number of bodies recovered was 209. Some 130 passengers from the *Atlantic* had been transferred just prior to the explosion.

Those survivors were permitted to remain in Palestine, and were interned for some time at a detention camp in Atlit. However, by 1941, they had all been released.

The remaining passengers on the "*Atlantic*", now numbering 1580, were deported on the same vessel in which they attempted to immigrate to Palestine, to the island of Mauritius. The British Mandatory Government, in accordance to the Defence Regulations Entry Prohibition act of 1940 restricted further Jewish immigration into Palestine.

On December 26th, 1940, the "*Atlantic*" arrived at this small island in the Indian Ocean. Internment was in the town of Beau Bassin. The men housed in a former prison. The women in nearby huts of corrugated metal. They did not suffer from brutal treatment, though food sometimes was not adequate, and they were afflicted by tropical diseases such

as malaria. There was also a lack of suitable clothing and medicines.

Jewish organizations such as the Zionist Federation, the Jewish Agency, and the South Africa Jewish Board of Deputies offered moral and material assistance. The refugees struggled for release and transfer to Palestine. This struggle was regarded as a political challenge and an infliction of needless suffering upon refugees from the Holocaust through the implementation of the Anti-Jewish Palestine White Paper of May 1939.

The illustrated Substitute SHEKEL was recently acquired by the writer from a Canadian auction house. The acquisition prompted the research for this article. This Paper Shekel No. 550 was issued by the World Zionist Organization. The date is August 11th, 1942, or almost twenty months after their arrival in Mauritius. The Paper Shekel is made out to Maier Kamilla for the amount of 15 British Pounds Sterling. The issuer was Ilka Lamstag. The reverse has the printed inscription: "According to a letter from the Zionist Executive in Jerusalem of November 11th, 1941, this SHEKEL is recognized and valid and lists of the payers are to be sent to Jerusalem."

On August 26th, 1945, 1320 of these deportees finally arrived in Haifa, after the ban on their return was rescinded. In the interim, 212 of the men joined the Allied Armed Forces, of which 56 fought with the Jewish Brigade. 128 of them had died during their four year and eight month detention. There were 60 children born after the strict regulations on separation of sexes in the camp were abolished.

Today, Mauritius is an independent nation. Its general attitude towards Israel is basically friendly. The elder generation still remembering with sympathy the Jewish refugees from Europe exiled there in 1940.

As I complete this article, my thoughts wander to Maier Kamilla. What has become of her? Is she still living? And why did she not redeem her Substitute Shekel? Perhaps we will have an answer.



Eliezer Shiloni Accepts Appointment as IGCMC Director General

Eliezer Shiloni was born in Vilna (Lithuania) in 1915. In 1936 he immigrated to Palestine where he commenced his studies in Law at the Hebrew University on Mt. Scopus, Jerusalem. He volunteered and served with the British Mandatory Police Force in the northern border area. In 1940, Mr. Shiloni returned to Jerusalem to serve with the Police Force and resume his Law School studies.

During Israel's War of Independence, he fought in the "Jerusalem Brigade." Following the success of alleviating the siege of Jerusalem, he returned to the newly formed Israel Police Force where he served as a senior officer in several capacities.

In 1961 Mr. Shiloni joined the Ministry of Finance as senior assistant for Investigations in the Income Tax Department. In 1967, he was promoted to Assistant Income Tax Commissioner for Investigations. Following the Six Day War, he

undertook to organize the Income Tax Department of East Jerusalem and the West Bank. In 1969, he was promoted to the position of Assistant Commissioner of Income Tax for Administration and Organization. During this period Mr. Shiloni visited Britain, Ireland and the United States to study methods and regulations governing Income Tax in these countries. In June 1975, Mr. Shiloni was appointed Deputy Income Tax Commissioner and became the Income Tax Commissioner in April, 1976, a position he fulfilled with great distinction.

In May 1978, Mr. Shiloni was appointed to the Board of Directors of the Israel Government Coins and Medals Corporation. In July of the same year he accepted the appointment of Director General of the Israel Government Coins and Medals Corporation.

Mr. Shiloni is married, has two sons and a grand-daughter.

IGCMC Notes Mintage of 30th Year Coinage

The Israel Government Coins and Medals Corp., IGCMC, has revealed sales statistics for gold and silver commemoratives and specially Mint marked commemorative sets marking the 30th anniversary of the independence of the restored Jewish state.

The gold 1,000-lirot (Israel pounds) piece was struck in Proof only, to satisfy 12,100 orders, creating a low mintage issue that may prove of continuing interest in the future growth of Israel numismatics, observers note.

Joining the .900 fine gold 1,000 lirot was the .500 fine silver 50 lirot, with 22,000 Proof and 40,500 Uncirculated coins ordered worldwide. Both pieces,

designed by Eliezer Weissshof, bore designs of a leafy sapling in vigorous growth, dedicated to the theme "A People Re-united to its Land."

Believed to be the last of their type, the specially Mint marked sets of regular coins of Israel struck in cupronickel alloy saw sale of 57,200 of the plastic-cased sets. These sets next year reportedly will contain regular aluminum and aluminum-bronze coins, minus the Star of David Mint mark which distinguishes the Uncirculated from the Proof commemoratives as well, as collectors' sets from regular trade coins.

Shipment of gold and silver commemorative coins is expected to be completed in August and September.

The Volcani Institute

By EDWARD SCHUMAN

AGRICULTURE has been a dominant factor in the history of mankind. Without agriculture, man could exist only by hunting or fishing. When he was able to raise plants and animals, he could settle in one place instead of wandering about in search of food.

One of the primary ideals of the Zionist philosophy was agriculture. The return of the Jews as a people, back to the earth. The reclamation and the cultivation of the soil, an occupation which the majority of the Jews in Europe were barred from.

Agricultural settlements were first established under Turkish rule. Lands were purchased from the Turkish government, and these pioneer Jewish colonies were started towards the latter part of the 19th century. These settlements rapidly increased after World I.

It was quite apparent that scientific programs had to be instituted in order to give assistance to these colonies. The Zionist Congress founded a series of agricultural stations throughout Palestine. The scientific and research endeavors of these centers, enabled these colonies to exist. The scientific problems of applied agriculture were solved for the many kibbutzim who called upon these researchers

and scientists for assistance. Among the leaders in this field was the Central Agricultural Institute in Rehovot, now known as the Volcani Institute of Agricultural Research.

Any who have visited Israel in recent years must express wonder upon gazing at fields of plastic tunnels, stretching for as far as the eye can see. Inside each of these plastic coverings, there are seedlings which are protected from the extreme cold, yet nourished by the condensation which drips down upon the soil formed by temperature changes. The clumps of bananas covered by another type plastic, which protects and enables the fruit to ripen. Visit any fruit market in Israel, and you will wonder at the size, color and quality of Israeli agricultural products. The vineyards, and fruit orchards are the most productive in the world, giving forth greater crops per acre than are found anywhere else in the world. Scientific farming, where even the fish are cultivated.

In 1971 to commemorate the 50th anniversary of the Volcani Institute a presentation medal was issued. The motifs are all agricultural products, the legends are in Hebrew.



1971. Volcani Institute Presentation Medal. 45 mm, Tombac.

This medal was issued to commemorate the 50th Anniversary of the Volcani Institute which is one of the largest research institutes in Israel.

COINS OF ANCIENT ISRAEL

by David Hendin



The First Coins and The First Jewish Coins

Just before 600 B.C. the Lydians of western Asia Minor struck the first coins — pieces of electrum (an alloy of silver and gold) with striations on one side and three incuse depressions on the other. Gradually the manufacture and use of coins spread throughout the ancient world and soon coins had been struck by many city-states. By about 100 years after the Lydians had struck their first coins, a number of Greek coins had reached ancient Israel.

The Jews who had been captured and brought to Babylon by Nebuchadnezzar in 587 B.C. probably became familiar with coins, including the daric and siglos, struck by the Persian rulers during the exile. The exile ended in 538 B.C. when Cyrus, King of Persia, acquired Babylon and 50,000 Jews were allowed to return to Jerusalem to rebuild the Temple. For an unknown reason, however, the darics and sigloi never circulated in ancient Israel, Syria, or Transjordan, but only in Asia Minor, Persia, and Mesopotamia.

By the fifth century B.C., Greek coins had become quite common in the Holy Land.

In the late fifth and early fourth centuries B.C., Phoenician coins, especially from cities such as Aradus, Sidon, and Tyre circulated in ancient Israel, especially in the northern and coastal areas.

Also at about this time many small silver coins, imitating the widely used coins of Athens, were struck in Gaza.

Tetradrachms, drachms, and many smaller denominations of silver coins were struck in Gaza during this period, with the vast majority being tiny obols and hemi-obols. This series of coins is of special interest because it clearly shows a variety of cultures influencing ancient Israel.

Thus we see imitations of the coins of Athens, as well as coins which carry Egyptian symbols such as sphinxes and the head of the god Bes. Phoenician influence caused symbols such as galleys and dolphins to appear, while lions and other animals show the influence of ancient Cypriot culture.

In about the middle of the fourth century, the Jews of Jerusalem began to issue their own coins, as did a number of other local governors.

These first Jewish coins basically imitated the coins of Athens, but carried Hebrew inscriptions of "Yehud" or "Yehudah", the Aramaic name for the Persian Satrapy of Judaea. Another Jewish addition to these coins was the lily, a characteristic design of Jewish art at the time, and a motive often used in the Temple.

One of these "Yehud" coins depicts on the obverse a bearded male divinity, naked above the waist, but draped below.

Continued on Page 12

An Unusual Personal Medal Without Portrait

By GUIDO KISCH



EDITOR'S NOTE: The following article appeared in the April-June 1945 issue of the Numismatic Review which was published by the firm of Stack's in New York City. This magazine had reposed in my library for over thirty-three years, and in rereading some of these issues I came across this article.

The Kisch brothers are a famous family in Judaic history. Bruno, who died in 1966, was a renown medical authority and Jewish scholar. He taught experimental medicine, physiology, and biochemistry at the University at Cologne till he was forced to leave Nazi Germany. Subsequently he taught at Yale and Yeshiva Universities in the United States. He was also interested in Jewish numismatics and published "Shekel Medals and False Shekels," and "Scales and Weights."

Guido was famous as a historian of law and the legal status of Jews. He was the author of a dozen books dealing with Jewish history. He was the founder and editor of the periodical *Historia Judaica*.

The article with slight editing is reproduced through the courtesy of Stack's.

E.S.

The Associate Editor of The Numismatic Review recently extended an invitation to the writer to describe and discuss in these pages the medal pictured on the accompanying plate. In complying with this request the author is well aware of his adding to the several peculiarities characteristic of that medal, one more curiosity. It is the fact that the very person in whose honor a medal was made, offers a description and discussion of this item. But even if a precedent of such procedure should be brought to light from the annals of medallic history or the discipline of numismatics at large, the other unusual features of this medal will still justify the Editor's suggestion and the author's writing this brief article.

One fact, above all, seemed unusual and even unique in medallic history. The medal under consideration was designed by one collector of medals, and dedicated and presented to another medal collector. Both of them are, moreover, brothers.

The medal under consideration was cast in a heavy composite metal of a dark silver-grey color, and measures sixty millimeters in diameter. The obverse bears in the center a coat of arms. In the symmetrical shield a *Magen David* or Shield of David is visible. Its center is occupied by a heraldic animal being a hart or male deer, in Hebrew *Zvi*, in German *Hirsch*. On top of the shield is a rising lion, holding with his paws the tablets of the Law. It is a special type of heraldic lion: the double-tailed Bohemian lion wearing on his head the ancient Bohemian crown. The inscription on the surrounding circular band reads: • PROFESSOR J.U. D.R. GUIDO KISCH PRAGENSIS • Below is the date: 22.I.1889.

The symbols on the reverse of the medal are arranged in a manner corresponding to the arrangement on its obverse. The center is occupied by a reading desk. On top of it lies an open book. On the front side of the desk the names of the following cities are inscribed, filling six horizontal lines, with a concluding ornament at the bottom: LEIPZIG / KÖNIGSBERG / HALLE - WITTEBG - BRESLAU / NEW-YORK.

(ER)G / BRESLAU / NEW YORK. At the right of the beholder the name of the designer is visible in a vertical line: B. KISCH D. The surrounding circular band has the following dedicatory inscription in Latin: • SCRUTATORI DOCTORI AMICO FRATRI CONGRATULATIO • Translated into English this means: Congratulations to the researcher, teacher, friend, (and) brother. Below again the date appears: 22.I. 1939.

The names of the cities and the name of the designer on the reverse, and the numbers representing the Ten Commandments on the obverse are incused. The student of medallist art is immediately struck by this fact since incuses are decidedly rare on medals.

The medal was designed in conception as well as ornamentation by Doctor Bruno Kisch, formerly Professor of Physiology at the University of Cologne, Germany, cardiologist and Professor at Yeshiva College, New York City. His reconstruction of the coat of arms of the Kisch family was based on a thorough study of all documents pertaining to the history of this family. According to tradition, the Kisch family is of Sephardic, i.e., Spanish-Portuguese origin. After the expulsion of the Jews from Spain, its members settled in Chiesch (pronounced Kish), a small country village near Cheb (Eger) and Karlovy Vary (Karlsbad), in Bohemia. Early in the seventeenth century Jacob, who called himself Kisch after the name of his home town, emigrated to Prague, where members of the family were proprietors of the Jewish pharmacy, distinguishing themselves through several generations as physicians and scholars. For more than three hundred years, with no interruption, the family resided in the Bohemian capital. In almost every generation Zvi-Hirsch recurs as the first name of individual members. This tradition was maintained also in the Dutch and English branches, which were founded by emigrant members of the Kisch family, after the expulsion of the Jews from Prague by Empress Maria Theresa in 1745. The hart was thus a recurring symbol on old signet-rings preserved in the family. The shield of David on the obverse needs no further explanation. The rising Bohemian lion is reminding of the historical connection of the family with Bohemia, and

the tablets of the Law of its traditional devotion to Judaism. The heraldic animals, hart and lion, suggest an allusion to a passage in Hebrew literature, namely *Ethics of the Fathers*, V: 23, reading thus: "Be bold as a leopard and light as an eagle, fleet as a hart, and strong as a lion, to do the will of thy Father who is in heaven."

The latter idea is also indicated by the intentional omission of a portrait, in strict interpretation of the Second Commandment II *Moses* XX:4. From the artistic point of view in general and that of a medallist in particular, the lack of a portrait may be considered as contradictory to the idea and aim of a personal medal. Nevertheless, this is neither the first nor the only medal to offer this problem.

Merely name, doctoral degree, and professional designation of the present writer appear on the obverse of the medal discussed here. He is called "Pragensis", i.e., born in Prague. The date of birth is given at the bottom. J.U.D. stands for *Juris Utriusque Doctor*, i.e., Doctor of both laws, namely, of secular and Canon Law, these degrees having been conferred on him by the University of Prague, in 1913. He held the Chair of history of law and political theory and institutions in the universities indicated on the reverse: Leipzig (1915-19), Koenigsberg (1920-22), Halle-Wittenberg (1922-24), Prague (1924-25), Halle-Wittenberg (1925-33). Breslau refers to his professorship in history at the Jewish Theological Seminary of Breslau, to which he was appointed after his dismissal from the university by the National Socialist government in 1933. The next post he occupied in his teaching career was the Jewish Institute of Religion in New York City. He is a collector of medals and tokens on law, jurisprudence, historiography, libraries, and Judaica.

The date appearing on the reverse of the medal is that of his fiftieth birthday. On the eve of January 21, 1939, the original cast of the medal was presented to him. From this only seven replicas were made by the original engraver. Three of them are in his possession, the rest in that of his brother.

The medal was executed in December 1938 in Cologne, Germany, by Mr. M.

Maier who was held in high repute as a skillful and artistic engraver of medals. It was he who was entrusted to execute the large seal and insignia of the Rector (President) of the newly established University of Cologne, in 1919, and of the Carl Ludwig medal, awarded by the German Cardiological Association. Mr. Maier had also executed an interesting pacifistic medal, a specimen of which is in my brother's collection. After Hitler's access to power, the medallist was, naturally, afraid of being persecuted by the Nazis for this very reason and thus destroyed the entire remainder.

At that time silver for medallic purposes was obtainable in Germany upon the issuance of an official permit only. The engraver would, of course, not dare to file an application for such a permit with the Nazi authorities for material

to be used for a "Jewish" medal. For this reason the latter had to be executed in a base metal instead of silver, as had originally been intended. It was only under the cover of night that he delivered the anniversary medal to my brother's house, only a few days before the latter left for America. Also for obvious reasons Mr. Maier did not incuse his name with the customary "*fecit*" on this medal, as he had done previously with all other medals produced by him. He could not take the risk of eventually being discovered and identified as the maker of a "Jewish" medal by the Nazi authorities.

No doubt, it was the last "Judaica" medal made in Nazi Germany, and it will retain this sad mark of distinction in medallic history.

COINS OF ANCIENT ISRAEL . . . by David Hendin

Continued from Page 9

He sits on a winged wheel, and a hawk is seated on his extended left hand. In the right field is a bald-headed mask. Above the divinity is the three-letter inscription "Yehud." It is conjectured that this figure depicts the Jewish God as visualized by the Persians. Ezekial's description of the divine chariot may have influenced them:

"And when the cherubim went, the wheels went beside them; and when the cherubim lifted up their wings to mount up from the earth, the same wheels also turned not from beside them." (Ezekial 10:16)

Another type of coin of this period bears the inscription Hezekia ha'Peha, or Hezekiah the governor. This is possibly the same Hezekiah mentioned by Josephus in "*Against Apion*" (22).

©1978 by David Hendin



ACTUAL
SIZE

יהודה
הפחה
הפחה

AR 8mm, 0.23gm.

O: Blank(?).



This coin carries the inscription, in ancient Hebrew, "Hezekiah the Governor."



ACTUAL
SIZE

יהודה
הפחה



The reverse design on this coin may be the Persian's depiction of the Jewish God.

THE JERUSALEM WATER TOKENS

By MENACHEM LEW-RAN

Jerusalem was a besieged city in 1948, the scene of constant fighting as Arabs fought to capture the Old Jewish Quarters.

The only avenue of supply was by armed convoys of trucks and busses up the winding road into the city. This road was called the "Burma Road" due to the similarity to this famous World War II road in southeast Asia.

As there was no food or water in the city, this as well as armaments, munitions, and medical supplies had to be transported. Water especially was in very short supply. A system of rationing was enacted by the Municipality of Jerusalem. Each family received water tokens. Imprinted on the face was a number which was determined by the number of the members of the household. The tokens were exchanged for a certain number of "tins" of water.



The Hebrew translates: Municipality of Jerusalem Dept. of Water Supply. Good for 40 tins of water.

Municipality of Jerusalem Dept. of Water Supply. Good for 240 tins of water only for Jerusalem Electric Public Commission.

This token has cancellation stamps on the reverse. These water tokens are thought to be extremely scarce.



משורין הלגיון הרוס.

Water distributed to all citizens

THE TRIBUTE PENNY

By MEL WACKS, NLG, F.A.I.N.A.



"Whose is this image and superscription?" That, of course, is the famous remark attributed to Jesus when shown a coin by the Pharisees. The coin, known as the *"Tribute Penny,"* was most likely a silver denarius of the Roman emperor Tiberius (14-37 A.D.).

This civil tribute paid to the coffers of the emperor should not be confused with the sacred tribute of half shekel levied on male Jews for payment to the Temple at Jerusalem. It was the sacred tribute that is referred to *"when they were come to Capernaum, they that received tribute came to Peter and said, Doth not your master pay tribute? He saith yes"* (Matthew 17:24-25).

The exact amount of the civil tribute, established when Judaea became a Roman province (c. 63 B.C.), is not known. Thus, the number of Tribute Pennies due annually in the time of Jesus is not known.

Talmudic literature is filled with complaints about the severity of the taxation in Judaea during the period of Roman domination. However intolerable this may have seemed, the civil tribute was not discriminatory, and the pagan population of the area doubtless had similar complaints. On the other hand, the *Fiscus Judaicus* (Jewish Tax) introduced after the fall of Jerusalem in 70 A.D., diverting to the Roman temple of Jupiter Capitolinus the half shekel formerly paid voluntarily each year by every adult Jewish male, was definitely discriminatory, paid by no one else but Jews. This was the forerunner of discriminatory taxation of the Jews in the Middle Ages . . . which extended into the 19th century.

Such was the hate of the Jews for the taxes imposed by their Roman conquerors, that those Jewish officials responsible for the collections were looked upon as robbers and were disqualified from being witnesses or judges; their money could not even be taken for charitable purposes!

The image on the denarius was of the

emperor Tiberius Claudius Nero Caesar. He was the son of T. Claudius Nero and Livia. He was doubly joined to the royal family . . . when his mother married the emperor Augustus, and when Tiberius married the emperor's daughter Julia. Ancient writers report that Tiberius was tall and strongly made, with large eyes and a handsome face. While Tiberius exhibited courage in military affairs, his jealousy and temper quickly made his reign a cruel one. His death was joyfully greeted by the Jews . . . and the general populace throughout the empire.

The seated figure on the reverse of the Tribute Penny is generally thought to represent Livia, the influential mother of Tiberius. It was Livia who manipulated her son into power, but who finally overplayed her hand when she attempted to obtain an equal share in the government. This, the jealous Tiberius would not stand for, and he commanded her to cease interfering in public affairs. From that time he showed only hatred for his mother, who had given her all to achieve power for him (likely having Augustus' children murdered and eventually poisoning him as well). Tiberius even refused to visit his aged mother (in her 80's) when she died in 29 A.D. In spite of this, Livia continued to appear on the coins of Tiberius, perhaps due to her personal popularity with the people.

The seated figure (Livia?) is shown holding the hasta and an olive branch. The hasta was a lance which, in addition to being employed as a weapon, was used symbolically . . . as on the Tribute Penny. It was the ancient equivalent of our national flag. The olive branch is a universal symbol of peace, e.g. *"And the dove came to him (Noah) in the evening; and lo, in her mouth was an olive leaf"* (Genesis 8:11).

Now that we have examined the *images*, let us review the *subscriptions* which Jesus saw. (Actually, we now call the legends on coins inscriptions rather than sub-

scriptions.) The inscription surrounding the emperor's portrait is TI. CAESAR DIVI AVG F AVGVSTVS, that is Tiberius Caesar, Son of the Divine Augustus. Augustus was a title given to Roman emperors; the Senate having granted it to Tiberius' stepfather Octavian (e.g. Augustus) in 27 B.C. The other title, Caesar, was originally a family name of the Roman clan Julia (e.g. Julius Caesar). Several possible derivations of the name Caesar were suggested by ancient writers . . . (1) from *caedo*, to indicate that the first bearer of the name was born via the "Caesarean" operation, (2) from *caesaries*, because the first Caesar was born with a full head of hair, or (3) from *caesius*, as applied to the color of the skin or perhaps of the eyes.

The title of Caesar was assumed by Octavian, the adopted son of the dictator C. Julius Caesar, and was handed down by him to his stepson Tiberius. It continued to be used by Caligula, Claudius and Nero as members, either by direct descent or adoption, of Caesar's family. Though the ruling family became extinct with Nero, succeeding emperors retained the name as a part of their titles and it was the practice to prefix it to their own names. When Hadrian (117-138 A.D.) adopted Aelius Verus he allowed his heir to take the title of Caesar, and from that time though the title Augustus was used exclusively by the reigning emperor, that of Caesar was also granted the second person in the state and the heir-presumptive to the throne.

The reverse inscription of the Tribute Penny continues the emperor's titles . . . PONTIF MAXIM, abbreviation for Pontifex Maximus (e.g. high priest). A pontifex was a member of the highest priestly associations in ancient Rome; the members of which had jurisdiction over all sacred observances, whether performed by the state or privately. The meaning of *pontifex* is uncertain. But it is believed that it was derived from the duty of performing rites to appease the river deities before beginning construction on a new bridge (Latin = pons), for it was widely held that the spanning of a river by a bridge was an insult to the local river divinity. The first Pontifex Maximus is credited to Numa Pomilius, the legendary second kind of Rome. Legends tell how

Numa first appointed the pontiffs, the augurs, and the Vestal Virgins.

Tiberius, like Julius Caesar, was given the title Pontifex Maximus by the Roman Senate for life. Thus the silver Tribute Penny boldly proclaimed the emperor's authority not only over matters of state, but in religious affairs as well. How appropriate then, that this coin that proclaimed a man as divine (Tiberius' stepfather Augustus) and having supreme authority over the religious affairs of virtually the entire civilized world . . . was shown to Jesus. And how appropriate then was his answer: "*Render unto Caesar the things which are Caesar's, and unto God the things which are God's*" (Matthew 22:19-21).



Silver denarius of Tiberius . . . the "Tribute Penny."



Portrait of the young Livia on dupondius of Tiberius, 22-23 A.D.



Title PONTIFEX MAXIMUS on medal of Pope Pius XI, 1933.

THE AMERICAN HEBREW MEDAL

1933

By MARK GREENGOLD



Today, at the United States Mint, considerable thoughts are being given to the portrait that will adorn the new mini-size dollar which is being planned. Among those suggested whose face will adorn this new coin is Susan B. Anthony, leader of the Woman Suffrage movement over a century ago.

The story of the woman suffrage movement in the United States can be told in the story of the women who organized the movement, and eventually led it to victory over stiff opposition. The fight made by these suffragists against the position of inferiority which had been assigned to women for centuries is one of the great social struggles of the 19th and 20th centuries.

Carrie Chapman Catt was born on a farm in Wisconsin in 1859. By 1880 she had graduated from the Iowa State College with the degree of Bachelor of Science. She became a state organizer for the Iowa Woman Suffrage Association in 1887 and from that time on, the story of the fight for woman suffrage in the U.S. became increasingly the story of Carrie Chapman Catt.

Her work with the National American Woman Suffrage Association aroused her interest in the formation of an International Woman Suffrage Alliance which eventually was recognized by twenty-five nations.

The later years of her life were devoted to work for the cause of international peace and disarmament. She was active

in the National Peace Conference in 1929.

The coming of World War II was a cause of great sorrow to her, because of her pacifist interests and her many international associations.

In 1933 she sent an appeal to fifty nationally prominent non-Jewish women, to join her in sponsoring a protest petition against the official persecution of Jews and liberals in Nazi Germany. She spent that summer circulating this petition throughout the country, doing it at her own expense, hoping to obtain at least five thousand signatures. The petition actually amassed nearly ten thousand signatures of people from all over the United States. This protest petition was sent to the State Department and was given wide publicity here and abroad.

In appreciation of this petition against the persecution of the Jews, Mrs. Catt was awarded the American Hebrew Medal in 1933. The presentation was made at an assembly in the auditorium of City College of New York. The presentation was made by Mrs. Franklin D. Roosevelt. Henry Morgenthau Sr. presided at the ceremonies.

The medal is a bronze plaque, a trapezium in shape 13 cm by 8 cm wide at the top, and 9 cm wide at the base. The obverse shows two male figures clothed in draperies mounting a high rock. The plaque is inscribed at the top *The American Hebrew Medal*. Along the left side *For the Promotion of Better Understanding* and on the right *Between Christians and Jews in America*. The legend on the bottom reads 1933 / PRESENTED TO / CARRIE CHAPMAN CATT. The reverse of the medal is blank. In the lower right corner of the obverse of the medal is the signature C. W. Keyser in minute letters, who was the engraver.

During her long and active life, Mrs. Catt received many honors and awards for her services to the cause of woman suffrage and world peace. She died at the age of 88 at her home in New Rochelle, N.Y. on March 9th, 1947.

Arab-Byzantine Coinage In Eretz Yisroal

by Edward Janis



Q. The original Haffner book states that the design of Modern Israel's coins were taken from ancient Jewish coins and that the symbols such as *"the palm branch is a symbol of the palmtree, bearer of one of the seven kinds of fruit mentioned in the Bible"* (pg. 21). In the Kagan book (pg. TC-3) *"the three ears of barley, the vine-leaf and the three pomegranates which relate to the seven kinds of produce mentioned in the Bible."* Why the change? F.L., Monterey, Calif.

A. Semantics. One would not call the Fruit of one's Labor a specific kind of fruit. As far as the reference to *"one of the seven kinds of fruit mentioned in the Bible,"* the reference is Deut. 8:8; M. Bik. 1:3 which refers to the seven chief or more important products of the Holy-land namely wheat, barley, grapes, figs, pomegranates, olives and date honey. Other fruits mentioned are the citron or ethrog, the apple, the peach, the almond and the carob. Other fruits mentioned in the Mishnah and the Talmud are pistachio nuts, the walnut, the pear, the plum and the apricot.

Some of these fruits like grapes, figs, and pomegranates are found in a wild state. The fruit is inferior and in most cases sour and unpalatable. The word produce is a lot more accurate. It refers to agriculture and its sub-sciences of vine-growing, pruning, olive softening and pressing and other types of know-how and hard work. The fruits as shown on the ancient coins were in reality religious symbols having by connotation the trac-

tate of Bikkurim - the offering of the first fruits. We can therefor conclude that the agricultural symbols on the coins are connected with the agricultural festivals such as the offerings of the first fruits on Passover and Pentecost and the use of the lulav and ethrog during the Feast of Tabernacles (Sukkot).

In the representation of the modern design on the 250 Pruta of 1949, the ancient coin whose design was theoretically copied was thought to be three ears of corn. Remember the pre-Israel background, then you must realize that corn refers to wheat as in England and not Indian maize as in this country. You can easily identify the three wheat stems (Kagan pg. TC-21). With the finding of a second silver quarter shekel that was sharper in detail than the former unique piece in the British Museum it is now agreed that the three stems are palm branches and not wheat or corn.

The foregoing raises some new questions. The palm tree is shown with and without fruit and palm branches; the grape vine is shown as leaf and tendrils, a bunch of grapes and tendril; a single pomegranate and a triple pomegranate; the barley is on the one agora—all of the seven fruits are accounted for except one. Where is the fig or even the fig leaf and why was it not used? There are a lot of explanations. Let me hear yours.

May I recommend the AINA available *"Jewish Symbols on Ancient Jewish Coins"* by Romanoff and *"The Fruits of the Holy Land"* by Asaph Goor and Max Nurock.



GREATER MIAMI COIN CONVENTION

Held Simultaneously with the Convention of

THE AMERICAN ISRAEL
NUMISMATIC ASSOCIATION

OCTOBER 19th - 22nd, 1978

DEAUVILLE HOTEL
COLLINS AVENUE AT 67th STREET
MIAMI BEACH, FLORIDA

WEDNESDAY, OCT. 18, 1978

12:00 Noon Security Room Opens

THURSDAY, OCT. 19, 1978

9:00 A.M. Dealers and Exhibitors Set Up — Hospitality
9:30 A.M. Registration Opens
10:00 A.M. Bourse and Exhibits Open to Public
11:00 A.M. Security Room Closes
8:00 P.M. Closing of Bourse and Exhibits

FRIDAY, OCT. 20, 1978

9:00 A.M. Bourse Area Open to Dealers Only — Hospitality
9:30 A.M. Registration Opens
10:00 A.M. Bourse and Exhibits Open to Public
7:00 P.M. AUCTION — ROYAL ENTERPRISES
8:00 P.M. Closing of Bourse and Exhibits

SATURDAY, OCT. 21, 1978

9:00 A.M. Bourse Area Open to Dealers Only — Hospitality
9:30 A.M. Registration Opens
10:00 A.M. Bourse and Exhibits Open to Public
11:00 A.M. Educational Forum
 Moderator: Sidney L. Olson
 Speakers: Eva Adams, Margo Russell, Edward Janis
1:30 P.M. AUCTION — ROYAL ENTERPRISES
7:30 P.M. Convention Banquet

SUNDAY, OCT. 22, 1978

9:00 A.M. Bourse Area Open to Dealers Only
10:00 A.M. Bourse and Exhibits Open to Public
5:00 P.M. Closing of Bourse and Exhibits

GENERAL CHAIRMAN
EDWARD SCHUMAN



BOURSE CHAIRMAN
JACK GARFIELD



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SET UP—BREAK DOWN

ALLAN KAPLAN
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ARMEDEE RENUART
NAT WEINREB
JOE FLACK
JULIUS GARFIELD
EARL WHITEMAN
CARL HABER
BENNY NARANJO

EDUCATIONAL FORUM



SIDNEY L. OLSON
(Moderator)



EVA ADAMS



MARGO RUSSELL



ED JANIS

1977 REPUBLIC OF HAITI 100 GOURDE

EDITOR'S NOTE:

The private medal manufacturers and promoters all over the world, commenced selling Begin-Sadat medals probably the day after their meeting took place. There are dozens of privately produced medals commemorating this event available.

The first sovereign nation to commemorate this event with the minting of a legal tender coin is the Republic of Haiti. The 1977 silver 100 Gourde coin commemorates this important event.



BEGIN/SADAT

The Beginning of Peace?

The visit to Jerusalem of Egyptian President Anwar Sadat is probably the most momentous story to be told in recent history. The hour of his arrival—8:00 P.M. Saturday, November 19, 1977 was an historic moment covering many firsts:

- He was the first Arab Head of State to visit the sovereign Jewish State.
- This was the first time State honors have been extended to an Arab ruler still at war with Israel.
- This was the first time the Israel Army Band played an Arab National Anthem.
- This was the first time Egyptian flags flew in Jerusalem.

It is believed that these coins are the first legal tender coins to be issued by any sovereign nation to commemorate this important event.

A Medal of the Jewish Community of Frankfurt A.M. Germany

By ELI SEMMELMAN

Frankfurt is the largest city in the state of Hessen in West Germany. The 1972 census showed it to be inhabited by 670,000 people.

Jews who came to the Fair of Varnk-wurth are mentioned for the first time by Eliezer Ben Nathan in the 12th century. His grandson, Rabbi Eliezer Ben Joel Halevy, from the city of Donah came to Frankfurt to free "captured Jews". An emperor's tax list from the year 1241 gave evidence to the existence of a Jewish community in Frankfurt. In 1458 the Jewish ghetto was erected. The majority of the Jews in Frankfurt were active in trade and banking.

Naturally there was rivalry between Jewish and Christian traders. In 1614 this rivalry was used by the agitator Fetmilch to induce mobs to create pogroms in the ghettos. The Jews defended themselves but their property was confiscated and all Jews were expelled from the city. (1380 souls.) They returned when Fetmilch was executed. The Jews received compensation and fixed the 20th of Adar (Jewish Year) to commemorate this event as Fetmilch Purim.

Jewish families, especially the Roth-child family, played an important role in the development of the city into an important financial center during the later part of the 18th century. By 1804, the first modern Jewish school was erected. The Jews of Frankfurt sent two representatives to the Sanhedrin in Paris,

founded by Napoleon. By 1811 Jews were allowed equal rights, in 1824 Jews were allowed citizenship, and by 1864 were granted full equality. From that point on, a quick development took place which turned the community into a materialistic and spiritual center. In 1933, 30,000 Jews lived in Frankfurt. In 1942, the Nazis declared Frankfurt JUDEN REIN (free of Jews). Most were annihilated. Today about 4000 Jews again live in this city.

The medal pictured was minted by the Jewish community, struck in aluminum 45 mm diameter. On the obverse is pictured two synagogues, below the old synagogue, above the same one, rebuilt and enlarged. The Hebrew translates from the Prophet Haggai Chapter 2 Verse 9 "*The Glory of this latter house shall be greater than the former.*"

The other side translates from the German: The Jewish Community Synagogue was built (Jewish Year) (1882) enlarged and rebuilt (Jewish Year) (1901). On the center of the medal Frankfurt A.M. in Hebrew *Each Gathering Which Is For Heaven Will Survive.*

On top of the last words are a series of dots or periods. When counting them they make up a total of 5661, the Jewish year then. These dots are placed over Hebrew letters which correspond to numerical values, the total of these together equal the date.



Merchant Tokens of Palestine

By SIDNEY L. OLSON

One of the earliest sets of tokens for merchants were issued in the early twenties. Noah Emerman was born in Slutsk, Russia in 1896. He was educated in the Slabodka Yeshiva, and came



to Palestine in 1919 or 1920. He settled in Hebron, where he opened a bakery.

In 1924 the Slabodka Yeshiva itself moved from Lithuania to Hebron, and Emerman became very closely connected with his old school. Noah Emerman was killed, together with many other Jews, in the Hebron massacre of 1929. His wife and daughter were severely wounded but survived.

Emerman's bakery issued tokens in the early twenties. The general shortage of coinage in Palestine following the British occupation was felt even more than elsewhere in Hebron and its district, as it had little commercial activity and little movement of goods. These tokens were issued in the value of one, five and ten Egyptian Piastres. In the beginning, they were intended for use by the bakery only, and colors were changed periodically (green, red, blue and white paper being used). Later they became more widely used in Hebron, and the color scheme abandoned.

As far as can be ascertained, these tokens were printed in Jerusalem. Few survived, as Emerman's house and bakery were first gutted and later burned. One set of sheets is known to exist.

(The above information was furnished in its entirety together with a complete sheet of one Piastres tokens from Mr. Dov Genachowski to the writer in March 1976.)

Further research indicates these tokens

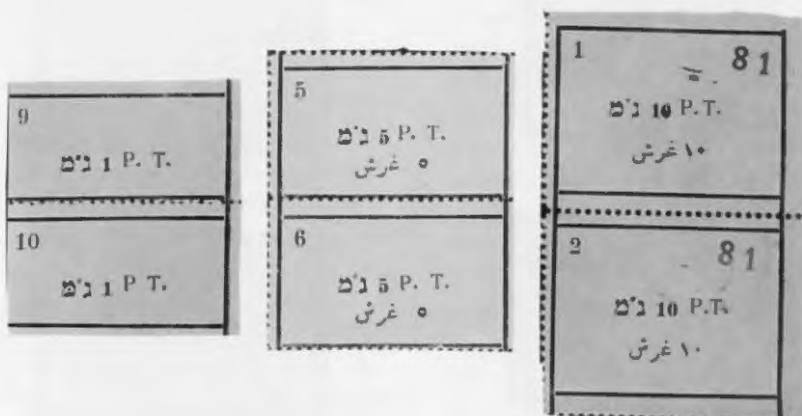
were printed like stamps—with perforations. The one Piastre was printed 50 to a page. The five Piastres were printed 40 to a page and the ten Piastres were printed 30 to a page. The reason is not clear, except for the fact that each successive higher denomination was slightly larger.

As has been written many times in the past there was an extreme shortage of coins immediately after the British occupation of Palestine. As a matter of fact there was also an extreme shortage during the entire four hundred years of occupation by the Turks. In rural areas such as Hebron, where commerce was at a minimum except for day to day transactions, the merchants or in most cases one leading merchant was forced to print some type of token that fell into universal use within the town. Naturally it had to be a merchant of some financial standing that his fellow merchants considered reputable enough to redeem these tokens or trade them for goods.

Even when the Palestine mandate currency control board was created, they still did not create enough coins to take care of local commerce. This was true not only in the larger cities but especially so in the smaller ones. As a result we see merchant tokens cropping up in even fairly large cities. One of the examples is Jerusalem where there are too many merchant's tokens out to even catalogue them at this point.

PRIVATE MONEY ISSUES OF THE ZAGAGGI'S

As late as a few years ago there still existed in Jerusalem a very famous grocery store on Bezalel Street. The owner of the store which was established in the early thirties was Noah Zagaggi. The store was run with the help of his three sons. Until May of 1974 the business was run by his surviving daughter and her husband. Unfortunately, she has since passed away and it is not clear to



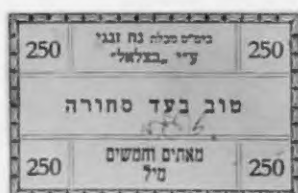
EMERMAN BAKERY TOKENS



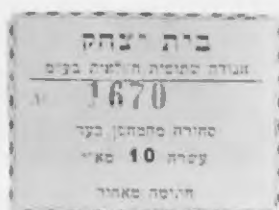
MORDECHAI ZAGAGGI SIGNATURE



ZAGAGGI INITIAL SIGNATURE



ZAGAGGI TOKENS



BEIT YITZHAK

COLLECTIVE AGRICULTURAL SOCIETY GOODS FROM STORAGE IN THE AMOUNT OF
(DENOMINATION) MILS

the writer what the status of the store is.

Noah Zagaggi died in 1942 according to his sons.

The reason for all the interest in the Zagaggi family grocery stores centers about the issuing of Mil denomination tokens used by the Zagaggi store and many other stores in Palestine as acceptable currency. Younger coin collectors and those of recent date wonder why the merchants ever issued these tokens, an extreme shortage of small coins to take care of the normal retail business. Because of this many merchants printed their own tokens to use for small change at the point of sale for merchandise. Noah Zagaggi was no exception.

The tokens for Zagaggi grocery store were issued in denominations of 5 Mils, 10 Mils, 20 Mils, 50 Mils and 250 Mils. In the illustrations you will notice there are two different sizes in two different colors of the 50 Mil variety. No suitable explanation for this has been reached by any researcher. You will also please notice that the 50 Mils and the 250 Mils tokens have been countersigned with initials. At the time of issuance the Palestinian pound was on a par with the British pound. This meant 1,000 Mils was equal to \$4.80 U.S. It is easy to calculate that a 250 Mil token was worth a \$1.20. There may or may not have been any counterfeiting of these tokens but every specimen of the 250 Mils the writer has seen bears the scrawled initials of Noah and in some cases Mordechai Zagaggi's initials.

Mordechai Zagaggi you will recall was the first Comptroller General of the State of Israel. His initials and even his father's initials bear a strange resemblance to Mordechai Zagaggi's signature on the 50 and 100 prutot fractional currency issued in 1952 by the State of Israel.

As has been noted before this issuance of tokens was so comprehensive that soon these tokens fell into ready trade in the Jerusalem area and other merchants were

honoring them as coin of the realm. Noah Zagaggi was a good businessman and noticed that many of the tokens were never redeemed and as a result he had a windfall profit from these. He then set about to print larger quantities of these tokens and sell them at wholesale. The premise was that if one bought enough of them at wholesale it was tantamount to getting a discount on their groceries at his store. The writer has not been able to find out how profitable this operation was but from reports it was quite profitable. In practice the attrition of tokens never redeemed more than offset the discounts given on wholesale token sales. Thus—another reason for private tokens.

This series of tokens should be relatively easy to collect. The last the writer heard there were at least 200 sets around and that would certainly make them collectable.

As you have noticed from the two preceeding little stories the collecting of merchant tokens is not only inexpensive but very romantic and ties into the social history of Palestine, the part that now became Israel.

Next I will deal with a set of tokens that I have photographed to show in this article that were issued by Beit Yitzhak Grocery. I acquired this set of tokens at an auction in Israel but have been unable to get any information on them while there. I am sure they have a very interesting story but without it I have not been able to show these tokens. Certainly with a wide readership of the Shekel somebody will recall them and be able to write and give some information. If you do, please write me at the following address: Sidney L. Olson, 605 Lincoln Rd., Suite 320, Miami Beach, Florida 33139.

There must truly be many examples of this type of tokens from Palestine that nobody knows about. One of the most rewarding parts of the Numismatic art is securing and assembling information on whatever one should decide to show.

The Ottoman Paper Money of World War I

By SAMUEL LACHMAN, Haifa

Before World War I, and until the occupation of Palestine by the Egyptian Expeditionary Force under General Sir Edmund (later Lord) Allenby, the country formed part of the Ottoman Empire.

The paper money issued in the Ottoman Empire was therefore also current in Palestine.

Various particulars about the Ottoman paper money issued during World War I were published by the present writer (1). One of the difficulties encountered, was the identification of several of the signatures appearing on these notes. Additional information has now become available in the description by Donald C. Blaisdell (2), and a better identification of some of the signatures is consequently possible.

At the outbreak of World War I, the Ottoman Bank by virtue of Article IX of its concession, had the monopoly of issuing banknotes in the Ottoman Empire. On 23 December 1914 it abandoned this privilege for the duration of the war.

The Ottoman Public Debts Administration came into being in 1879. Its function consisted in the recovery of the debts accrued from the paper money issued in 1876/77. The debts were recovered by various taxes which were ceded to European bondholders. Various European powers were represented on the Council of the Ottoman Public Debt Administration, as banks of these countries were bondholders. There was also a Turkish representative on the Council. In the course of the years, the Public Debt was active in promoting various enterprises in the Ottoman Empire, like the building of railways, the formation of port companies etc.

Although Great Britain and France declared war on Turkey on 5 November 1914, there was no attempt by the Ottoman Government to evict Sir Adam



Block, and M. de la Boulinière, the British and French members of the council, but both left the country. From November 1914 until April 1915, the council was composed of the German, Austrian, Italian and Turkish delegates. Commandant Nogara, the Italian delegate left Turkey upon Italy's entry into the war. The council acted therefore between May 1915 until November 1918 upon the decisions of the German, Austrian and Turkish representatives.

The Ottoman Government was at the outbreak of the war badly in need of money, and turned to its allies, Germany and Austria, who agreed to help. Two contracts of April 20, and May 1, 1915, the former with Germany, and the latter with Austria, secured for the Turkish Ministry of Finance the use of advances of about six and a half million Turkish pounds. These were the first of a series of seven contracts entered into during the following three and a half years, representing a total of about 190,000,000 Turkish pounds.

These advances were not placed at the direct disposal of the Turkish Government. They were used as cover for as many issues of paper money. To this operation the Ottoman Public Debt Council gave its support. At the request of the Government, the council on 25 March 1915, decided to assume the obligation of repayment in specie of the paper money issued in accordance with the first advance from Germany and Austria. The Council acted in a similar way in the other paper money issues.

The obligation of the council under the original decision was secured by gold deposits in Berlin and Vienna banks made to account of the Ottoman Public Debts Administration by the German and Austrian Governments, and were for a value equal to the issue of paper money. For the subsequent issues the responsibility of the Council was engaged on coverings of German treasury bonds repayable at intervals, distributed over eleven years. The undertaking of the Council is shown

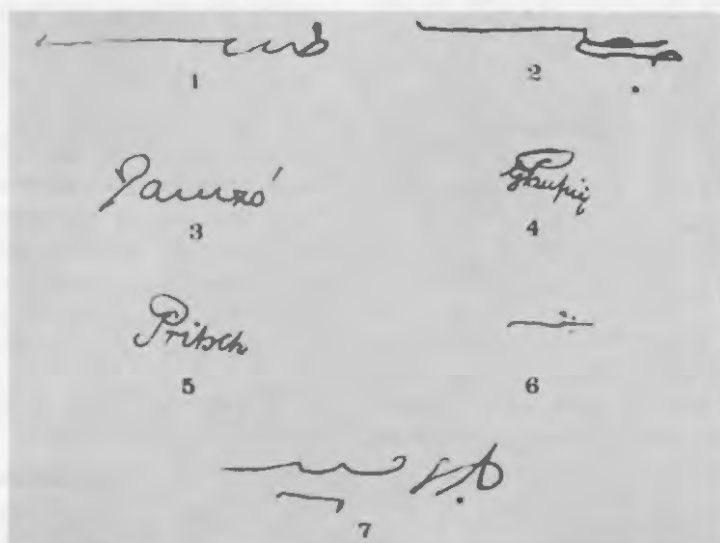
on the paper money in the text and by the signature of a member of the council.

The chairman of the council at the outbreak of the war was the British member, Sid Adam Block. The Turkish representative, Hüseyin Cahit Bey became the president of the council upon his departure in November 1914. Hüseyin Cahit Bey was a member of the council between 1910 and 1922. The German representative until 1917 was Dr. Rudolphe Pritsch, and the Austrian member between 1897 and 1917 was the Chevalier de Janko.

The paper money bore the signature of the Finance Minister, or the Deputy Finance Minister, and a second signature of a member of the Council of the Ottoman Public Debt Administration. This does not refer to the 1 and 2½ kurush

Signature 4 reads probably "G. Taufing". It has not been mentioned by Blaisdell. Before the outbreak of World War I, the addition of a Russian member of the Council was under consideration. At that time the Germans asked for a second member on the Council. It may be that G. Taufing is the second German member.

Concluding it is pointed out that the Council of the Ottoman Public Debt Administration has published regularly particulars about its meetings and other reports. These publications were not at the disposal of the writer. Details may be found in the book by Blaisdell.



notes issued by the Bank-i Osmaniyye, which bear as second signature that of an officer of the bank. The signatures shown are therefore:

1. Tala'at — Maliye Naziri vekili — Deputy Finance Minister
2. Hüseyin Cahit — Reis — Director (3)
3. Janko — Reis — Director (4)
4. G. Taufing — Reis — Director (5)
5. Pritsch — Reis — Director (6)
6. ? — Muamelat-i nakdiyye müdürü — Manager of Currency Transactions.
7. Cavid — Maliye Naziri — Finance Minister.

- (1) Samuel Lachman. Ottoman Banknotes. IBNS Vol. 12 No. 4 (3rd Quarter 1973), pp. 217-226.
Vol. 12 No. 4 (Last quarter 1973), pp. 280-285.
Vol 14 No. 1 (1975), pp. 4-6.
- (2) Donald C. Blaisdell. European Financial Control in the Ottoman Empire. New York 1920. — I am grateful to Miss Miriam Hoexter for her assistance in tracing this reference.
- (3) Pronounced Djahit.
- (4) This signature was designated by somebody, 'Caruso'.
- (5) This signature is obviously not 'Maufuy', as indicated elsewhere.
- (6) The name 'Pritoth' read by somebody is obviously wrong.
- (7) Mehmet Djavid Bey, succeeded Hüseyin Djahit in 1922 on the Council of the Public Debt.

1977 HANUKKA PROOF

DIE VARIETIES



By SYLVIA HAFFNER

Two significant die varieties of the ten-lirot proof Hanukka coin of 1977 have been established. This discovery was first noted by Jonah Shapiro of Syracuse, N.Y., and was brought to my attention at the Greater New York Coin Convention in May. Jonah sent me many examples of both types and I have arrived at the following conclusions.

The first dies were furnished by the Bern Swiss Federal Mint and were struck at the Jerusalem Mint. As a result of the technological difficulties involved in striking the large diameter cupro-nickel coins, more dies were needed than supplied by the Bern Mint. Subsequently additional dies were ordered from S. Kretschmer & Sons and they too were struck at the Jerusalem Mint.

THE BERN DIES -OR- "OPEN MEM" VARIETY

The "open-mem" variety is distinguished by the small thin and "open" mem on the obverse. The lettering is thinner

and less dense on both obverse and reverse. The Hanukka Lamp is fully frosted, like a matte finish, with no proof surfaces within the oil containers. The inscriptions and details are hard to pick out, as the textured surface in the lamp's reliefs are so uniform. The texture and the overall appearance suggests a lighter strike and possibly a planchet not originally intended for Proof coinage. It seems to some experts that this variety might have been struck from different hubs, perhaps hubs originally made for the uncirculated coins, for it is lacking the same depth and detail of the "closed mem" variety. The rim is quite irregular and also weak, it also exhibits planchet striations with a decidedly less mirror-like field. The planchet varies from 1.90 to 2.15 mm. Why is there such a difference in the size of the planchets?

It has been stated by the I.G.C.M.: "The 'Open Mem' Variety of the proof coin was struck from the Bern Die in



"OPEN MEM" — BERN — DIE

12,000 specimens." It is also believed that these coins were sent to the subscribers. I too received the "open mem" variety. Which one did you receive?

THE KRETSCHMER DIES -OR- "CLOSED MEM" VARIETY

The "closed mem" variety is distinguished by the square, thick and "closed" mem on the obverse. They have the highly polished mirror fields of a proof, including the small oval fields inside the eight oil containers of the lamp. The lamp itself is only slightly frosted but uniformly and the designs are well struck. The lettering is much thicker on both obverse and reverse. The rim is sharp, uniformly raised and has the wire sharpness of a proof. Thickness of the planchet varies from 2.3 to 2.5 mm.

It has been stated by the I.G.C.M.: "The 'Closed Mem' Variety of the proof coin was struck from the Kretschmer Die in 17,000 specimens." It is also assumed that these later strikes were received by dealers and investors.

Final mintage for the 1977 Proof Hanukkah Coins, as released by the Bank of Israel, was set at 29,689! (I don't know what to do with the extra 689 coins!)

After examining a number of both

varieties it is hard for me to accept the fact that Kretschmer makes better dies than the Swiss Federal Mint at Bern! Is it possible . . . that they had so much trouble adjusting the press to the large cupro-nickel planchets that they became sloppy? Was the Kretschmer die easier to handle? In my estimation the "closed mem" from the Kretschmer die is . . . a superior coin in every respect, not only from the "open mem", but from *any* commemorative coin struck by the Jerusalem Mint!

WHATEVER YOU DID . . . DO IT AGAIN . . . AND AGAIN . . .

This is the first major variety in a commemorative coin since 1971 when the "Let My People Go" die-variety was discovered. This was also a similar problem with the Bern-die and the Kretschmer-die. The Bern-die had the "open mem" and the Kretschmer-die had the "closed mem." This die-variety was very rare with an estimated mintage of 70 to 80 species of the Bern-die. I find these two varieties very exciting for they are truly varieties in every sense of the word. They shall be catalogued as H-12a and H-12B and the best part of it all . . . is that every collector can have one of each . . . if the estimated mintages are correct!



"CLOSED MEM" — KRETSCHMER — DIE

10 PFENNIG BANK-NOTES OF THE LODZ GHETTO

By A. PIWOWARCYK, WARSAW



The set of official paper money of this Ghetto, which was printed in Lodz *) as from June-July 1940, began with an issue of 50 pfennig notes. Until December 1942, no small coins were in circulation, and a number of Ghetto authorities were, therefore, compelled to issue their own minor currency, producing it from strips of ordinary paper: it was marked with the seal of the respective authority and inscribed in pencil or ink — 5, 10 or 20 pfennig.

At that stage (March-April 1942) the Ghetto post-office used to cut the official 50 pfennig note into three strips — 20 and 10 and 20 pfennig (Fig. 1). The strips were handprinted, on the reverse only — '10 pf' or '20 pf', together with the post-office seal. But in all probability this method was found inadequate and too complicated.

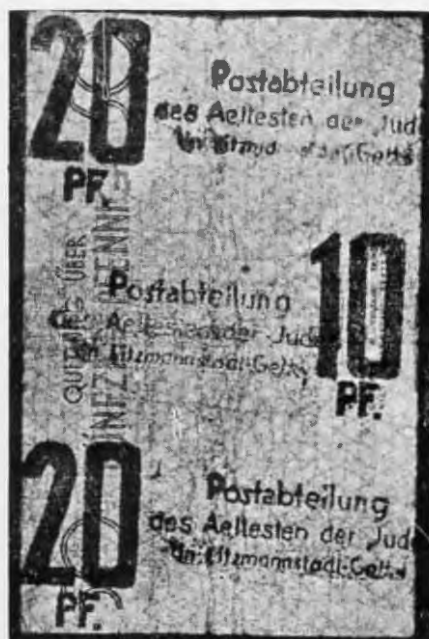


Fig. 1

The enormous amount of business confronted the Ghetto post-office, before long, with a serious problem. By the German rules, a post-card could be sold to one adult only against a bread-ticket. In these circumstances,

*) German name: Litzmannstadt (after April, 1942).

the Ghetto Postmaster, A. Jakubowicz, proposed to the President of the Jewish community, Ch. M. Rumkowski, that special postal tokens should be issued, inscribed — 'Gut für 10 Pf', meaning — 'Value 10 Pf'.

Two letters in this connection, from the Postmaster to the President, are known to us, and the English translations of the original German follow :

(Fig. 2) Post-Office
of the Elder of the Jews
in Litzmannstadt-Ghetto

27.4.1942

To the Elder of the Jews
in Litzmannstadt - Ghetto

Re.: Receipts for 0.10 marks.

I enclose a form of receipt for 0.10 marks, which, as authorized by you on 17.4.1942, is being issued by the post-office for lack of small coins.

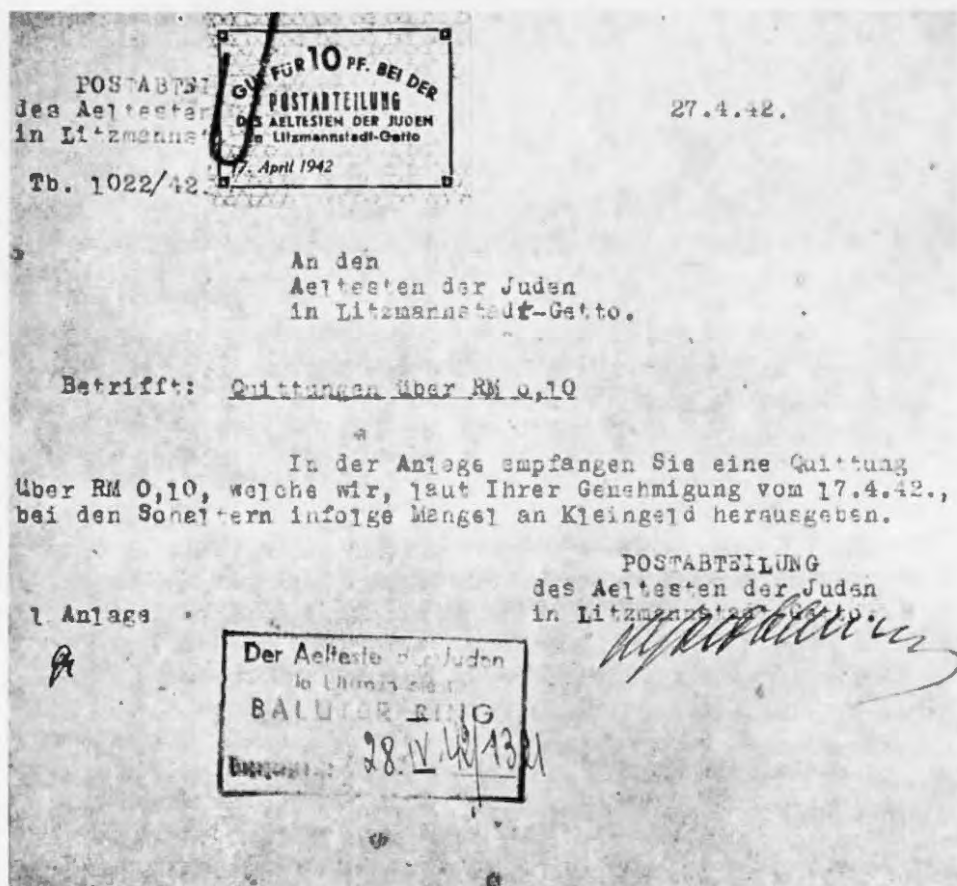


Fig. 2

2. (Fig. 3) (Superscription as above)



Fig. 3

We hereby ask you kindly to give us permission to issue the 10 pfennig receipts in larger numbers now, for use by the post-office. Several departments, such as hospitals, pharmacies and others that have no other small money, have asked me to supply them with these receipts. They will be accepted by all departments unreservedly. For your information, we hereby advise you that, up to the present day, the post-office has issued 10 pfennig receipts to a total value of 2000 marks. I await your authority to issue a large number of the receipts, in view of the urgent need for them.

(—) Jakubowicz

We possess original 10 pf. receipts issued by the Ghetto post-office that are marked with serial numbers as high as 742, 516. This means that the President of the Jewish community had agreed to the printing of the receipts, and their circulation, in very great quantity. The receipt thus became the official minor bank-note of the Ghetto: Rumkowski was entitled to print bank-notes and to mint coins within the walls.

The following types of 10 pf. notes were printed by the Ghetto press and issued by the Ghetto post-office ; all bear the date 17 April 1942.

Fig. 4



Fig. 5



Fig. 7



Fig. 6



1. (Fig. 4) Lithographed with the same hexagram screen as regular bank-notes, but with neither number nor the Postmaster's name ;
2. (Fig. 5) Printed, probably proofs, without hexagram screen but numbered and with the Postmaster's name. This is probably the first issue, for exclusive use by the post-office ;
3. (Fig. 6) Printed, without either hexagram screen, number or Postmaster's name. This is probably the second issue, for general use ;
4. (Fig. 7) As 3, but displaying a small '10'.

The several types are made of different sorts of paper but, for the most part, the printing was done on the back of the unstamped German post-card.

It is impossible to say how many of the 10 pf. notes were printed altogether. They were withdrawn on 8 December 1942, when 10 pf. coins were put into circulation. But they were printed again by the Ghetto post-office in May 1944, namely, when correspondence with the 'Aryan world', that had been banned since the winter of 1942, was resumed ; many 10 pf. metal coins then disappeared.



Fig. 8

In May 1942, as witness, for example, a rise in the price of bread to 1,000 mark a pound, there was once more a vast need of small denominations in the post-office. One type of 10 pf. notes in the 1944 issue was made like the type listed under 3 above, but now dated 21 May 1944.

Within a few weeks after that, the Ghetto was liquidated, and about 70,000 Jews from it were transported to the gas-chambers of Auschwitz.

BETH HATEFUTSOTH

The Museum of the Jewish Diaspora

Beth Hatefutsoth, the Museum of the Jewish Diaspora is a unique institution. Located on the campus of Tel Aviv University, it was officially opened on May 15, 1978. This dramatic monument covers 1,900 years of Jewish dispersion.

There were two reasons motivating this project. One, was the need to explain—to the Jewish and non-Jewish world alike—through the most modern graphic and audiovisual means, how Jews survived to create and achieve so much in the many lands of their long exile. The other, was the need to bridge an ever-widening gap between Jews outside Israel and the younger generation of Israelis. For the latter, the true story of the Diaspora and its spiritual, intellectual and artistic

at *Beth Hatefutsoth* is based on six central themes, each of which embodies a fundamental aspect of life in the Diaspora, everywhere and at all times.

These are: (1) Family, (2) Community, (3) Faith, (4) Culture, (5) Jewish Life among the Nations, and (6) Return. An audiovisual display, presented in the planetarium chronosphere, provides a historical and chronological frame of reference that places in perspective the full scope of *Beth Hatefutsoth*.

Although the purpose of this museum is to celebrate the life of the Diaspora rather than to commemorate its dead, the two millenia Jewish martyrdom are strikingly expressed in a huge abstract



resources have been largely unfamiliar. In order to unfold this remarkable saga in an exciting, contemporary and meaningful manner, *Beth Hatefutsoth* has produced: multi-media displays, documentary films, innovative dioramas and many other features that make it one of the world's most advanced and technologically sophisticated historical museums.

The three story permanent exhibition

sculpture, the Memorial Column, that fills the central space of the building, and in the Scrolls of Fire—with their 52 illuminated pages—each of which is devoted to another chapter of Jewish persecution.

Beth Hatefutsoth also incorporates various facilities that make it a dynamic center of current life. These include an auditorium, a Temporal Exhibitions Gal-



ZABLUDOW, POLAND



DURA EUROPOS, SYRIA

lery, a Youth Division, photo and film archives, a computerized Jewish Data Bank, and four study areas in which specially made documentary films are screened from video-cassettes.

One spectacular exhibit at the museum is the reconstructed models of some thirty different synagogues all over the world. These were built to scale by Displaycraft in New York City. It took over four years of research and design, employed some thirty specialists guided by Alexander Kaufman.

The biblical verse: *"I will gather them from the coasts of the earth"* (Jer. 31:8) and a seven branched candelabra centered on a globe symbolizing the connection between Israel and Jews throughout the world, are featured on the obverse of a new Israel State Medal commemorating the opening in Tel Aviv of a unique museum. The reverse bears the inscription *"Museum of the Jewish Diaspora."*

This new medal, minted in Jerusalem in bronze 59 mm, weight 100 gm. and in silver 45 mm, weight 40 gm. will be offered to collectors in September, 1978.

France holds suspect in Israel Museum theft

By DAVID RICHARDSON
Jerusalem Post Reporter

Israel has asked the French authorities to arrest and extradite an Israeli suspected of complicity in the theft of six rare coins from the Israel Museum in March of this year. The episode reveals a series of slip-ups and mistakes by the museum and the Israel police, with security at the museum being described by experts as "pathetic."

Lupo Ellenbogen has been detained in Marseilles by the French police who are awaiting details of the Israeli investigation before dealing with the extradition request. Ellenbogen, who "is known to the police," first came into the picture when he tried to sell the coins to the London coin brokers Spinks. Spinks did not buy the coins, but one of them was sold to another London dealer for IL18,000. This coin is now in the hands of Scotland Yard.

Three more coins were sold in Switzerland. The Swiss broker has informed the museum that he is keeping them until the investigation is completed.

The six silver shekels were stolen from the Reiffenberg collection, which is on permanent loan to the museum. The shekels, from the period of the Jewish Wars (66-70

AD), were removed from a cabinet in the new coin wing of the museum in Jerusalem March 13. The police investigation revealed that the guards had not checked the cabinets for more than 30 hours, contrary to standing orders.

The insured value of the stolen coins is IL380,000 (they were not the most valuable coins in the collection). But Spinks, who are the acknowledged numismatic experts in the world, have valued the coins at more than three times that sum.

The police, who were called in immediately, only informed Interpol some three weeks after the theft was detected — at the same time they were informed by Scotland Yard that someone had offered the six coins to Spinks. (Spinks were informed directly by the museum.) No explanation has been given for this delay. Moreover, the police circular giving details of the missing coins was only distributed a month later.

As for the security situation at the museum, although on paper everything looks fine, a closer investigation reveals serious shortcomings. In the words of one knowledgeable observer who was referring to the guards, "familiarity breeds contempt."

There are, for instance, very few electronic security devices; the manufacturer who makes the cabinets also supplies the locks — already fitted — and there is a key-cutting machine on the premises.

Museum director Yoran Ravin told *The Jerusalem Post* some time ago that the museum was aware that the security arrangements were unsatisfactory. But he said this was common to nearly all museums, which present special security problems. He added that the museum had been offered a sophisticated electronic system at a cost of \$1 million but had turned it down for lack of funds. *The Post* has learned that the Israel Police are now working out a security plan for the museum.



One of the six silver shekels stolen from the Israel Museum.

Future AINA Events

11th ANNUAL STUDY TOUR TO ISRAEL MARCH 1979

Date and cost are not available now because airline price reductions are not confirmed.
Full particulars will be in Nov.-Dec. SHEKEL.

YOUR TOUR INCLUDES:

- Round trip jet transportation.
- Accommodations in twin bedded rooms with private bath at five star hotels in Tel Aviv, Haifa & Jerusalem.
- Extensive sightseeing program, plus services of English speaking guides.
- Full Israeli Breakfast and Dinner daily.
- Round trip transfer service between airports and hotels.
- Porterage of luggage at airport and hotels.
- All entrance fees and tips to sites visited.
- Gratuities for services provided.
- Special meetings with numismatists. And more!



7th GREATER NEW YORK COIN CONVENTION

Held Simultaneously with
the Convention of

**THE AMERICAN ISRAEL
NUMISMATIC ASSOCIATION**

MAY 3rd - 6th, 1979

**NEW YORK SHERATON HOTEL
7th AVENUE AT 56th STREET,
NEW YORK CITY**

JULIUS TUROFF, GENERAL CHAIRMAN

EXHIBITS — BOURSE — EDUCATIONAL FORUM — AUCTION

2nd GREATER LOS ANGELES COIN CONVENTION

Held Simultaneously with the Convention of

THE AMERICAN ISRAEL NUMISMATIC ASSOCIATION

SEPT. 6-8, 1979

**SHERATON-UNIVERSAL HOTEL
NO. HOLLYWOOD, CALIFORNIA**

JERRY YAHALOM, GENERAL CHAIRMAN

EXHIBITS — BOURSE — EDUCATIONAL FORUM — AUCTION

THREE NEW STATE MEDALS

BAT-MITZVAH



BAR MITZVAH



WEDDING



AVAILABLE IN BRONZE, GOLD & SILVER